

❖JUNE, 1886❖



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DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters or post office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE AMERICAN MISSIONARY.

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No. 6.

American Missionary Association.

RECEIPTS.

	Col. & Don.	Estates.	Total.
Oct. 1, 1885, to April 30, 1886.	128,739.33	22,245.69	150,985.02
" 1884, " " 1885.	122,830.96	18,553.32	141,384.28
	Inc. 5,908.37	Inc. 3,692.37	Inc. 9,600.74

The figures above show nearly ten thousand dollars ahead of the receipts for the corresponding months the preceding year! We are thankful it is so. Were it not for the nearly thirty thousand dollar debt inherited from last year, and the enlarged work to which we are committed, the figures would be inspiring. But alas, they fall far short of giving assurance that the year will close with our treasury free from embarrassment. Our inherited debt plus our enlarged work necessitate that the contributions from churches and individuals this year be at least twenty-five per cent. advance on their contributions of the year previous. We sent a circular letter to the pastors of the churches a little while ago, informing them of this fact and requesting their help to secure this advance. With the hope of stimulating all to take hold with us in this effort, we publish extracts from a few of the many letters we have received in response.

"I see the importance and scope of your suggestion. You are right in making it. I will see that it is given to our people publicly and I will endorse it most heartily."

"Let me thank you for your letter in reference to an increase of offerings from the churches. Our church makes its annual offering the first of July and I indulge the hope of a large increase over the amount of a year ago."

"I promise a twenty-five per cent. increase at the least, to be forwarded in a few days. The envelope system is working to increase all our benevolent contributions this year."

"You may count on me, and I think on my church for 25 per cent. advance on our contribution."

"Your circular touches me to the quick. The debt must be paid. Why don't you call for a special collection in every church? I shall try for a special collection here."

"All right. No offense. Will lift all I can through the church. You are a part of my family. Always speak when you are hungry. I think we can get the extra 25 per cent."

"I am sorry such a condition of mind exists, either among our churches or ministers as to make it possible that such appeals should give offense, yet it does exist, and that fact accounts for the necessity of such appeals. When it becomes a pleasure to our ministers to give our churches the needed light—facts in the case—it will be a pleasure to the churches to anticipate the wants of our Boards and shut off these appeals."

"Your missive makes my heart ache, for I am a young pastor and until this year our church has had missionary collections for only three of our Societies and the A. M. A., was passed by. We have just taken our first annual contribution for your Association, which, though paltry, was a great victory over the prejudice against the Indians and Chinese. Thank you for your letter and believe me that you have my heartiest prayers."

"I am in hearty sympathy with your work, and will gladly do all I can. Our church will help you. I will see if I can secure the 25 per cent. increase called for."

"Your last circular to the churches is at hand. I deeply deplore the present exigency, but trust in the large generosity of the churches which I doubt not will become satisfactorily apparent ere long. I am sure that the Great Head of the Church will take care of his own, and we have no Society more peculiarly his own than the A. M. A."

"You need not feel that an appeal so manifestly important will give offense. Most assuredly it is your right to call upon the ministers and churches for the help so urgently needed. I intend laying your appeal before a number of our larger givers, and hope to be able in due time to send you a fair amount as an extra contribution towards liquidating the debt."

"Your circular note was duly received, and I determined to present the A. M. A., work to my people. Ours is a little home missionary church and will not be able to make a large contribution, but as I am pretty certain they have never contributed to this cause before, having been organized but recently, I think our contribution will certainly be an increase on last year."

"We took up our annual collection for the A. M. A., yesterday, adding the 25 per cent. as suggested. I was in New Orleans recently, and nothing

I saw in that historic city, whose every page is a romance, moved me as a sight of those gathered in Straight University—a good work, a needed work this, of uplifting a race, the teaching a people that there is some connection between morality and religion.”

“Your circular followed me on my journey South. Wife and myself made repeated calls at your ——— Institute, and I wish to express our gratification, and wonder, too, at the work being done by those devoted and self-denying Christian workers, and this, too, while being socially ostracised by every white citizen of a reputedly Christian community. But for the greater facility of hearing from home and friends, the isolation of a life in Siam or Africa, would be less trying to refined and cultured men and women. I enclose my check. Would that I could send a hundred times this amount. May the dark cloud that now hangs over your financial matters be soon dispelled.”

“Your circular comes home to my heart. I stand ready to divide with you, but I find myself with an overdrawn bank account and my mission box almost empty. I mean to give one more lift, however, before the year is out. Harvest is not yet past, nor the summer ended.”

Systematic giving has often been mentioned in the pages of this magazine. Many incidents have been published to establish its claim for adoption by Christians. Rarely have we seen the claim more forcibly presented than it is in the extract from a letter which we herewith publish.

“I have had a small income since 1857, and no charitable work has had more of my sympathy and aid than the American Missionary Association. I have made all my family, consisting of my husband and myself, son, daughter, and my son's wife and his son, Life Members, except that my husband paid \$20 on his. I have all the American Missionary magazines from first to last. My husband often contributed to the Association. I do not say what follows as boasting, but to plead for systematic giving.

“Over twenty years ago I adopted the practice of increasing my annual donation to the Association, a dime for every year the Lord spared me. This year it amounts to \$7.60, on April 9th, which I send to H. W. Hubbard, Esq. I have taken great satisfaction and pleasure in giving in this way. Some years I have doubled it so as to give more aid, but have never fallen short. I love to see the wealthy give their thousands, but I have often wished that those of moderate means would adopt my practice. I know that they would find much pleasure in it. I have wished that some one would, in the magazine, give a hint upon the subject.

“Were I capable, as I once was, of writing an article on giving, I should insert a short one—a hint, at least,—but I am very much worn by the care of my husband, and invalid daughter. Perhaps you might in some way mention it, as an example; if you deem it worthy of mention, and if it would in any measure assist the good cause.”

A SECRET LET OUT.

Sometimes it is amusing to find a whole congregation taking credit to themselves for contributions in which they have not the smallest part. In conversation with a city pastor recently, he said: "I have been amazed, amused and grieved at times over the collections in my church. More than once I have discovered, on learning the amount of the collection, that I, myself, had given more than all the congregation."

The pastor of a prosperous congregation in a flourishing country town of two or three thousand population, told the writer of a collection made in his church for missions to the colored people, the amount of which was some \$21. "Of that small sum, representing the interest of nearly two hundred persons in the work," said the pastor, "I had given just \$15."

Few ministers who may read this will fail to recall instances in their own experience which correspond with the above. Pastors tell these facts to each other now and then, but, like the one who to-day told the writer the secret first mentioned, they are apt to say, "This is in confidence. You must not let my name be known." So, you see, we have not "let out the name," but we do make the fact an open secret, in hopes that some persons may be set to thinking.

THE CHRISTIAN GIVER.

Superintendent Ryder is not forgotten by the children of the church over which he was pastor before entering our work. Every little helps, and it may be there are other Sunday-school classes that will follow the good example set before them in the following letter, written by a little boy only eleven years old.

Medina, O., April 24th, 1886.

"Mr. Ryder, Dear Sir:

We, the boys and girls of Mrs. ——— class, send you the amount of \$3.07 for your missionary work in the South. Hoping that the money will do some little one some good, I am,

Yours respectfully,

John A. Sipher, Sec."

Will Sunday-school Superintendents who desire Marie Adlof circular letters and Share Certificates, for circulation in their schools, please send their orders to H. W. Hubbard, Esq., 56 Reade St., New York, stating the number required. We are prepared to furnish on demand all that are needed. It is an interesting story. It is a grand object. Circulate the literature and let the children have a chance to share in the good work.

Subscribers who have not as yet remitted their subscriptions will help our treasury by remitting as soon as possible. The price is only fifty cents. Send to H. W. Hubbard, Esq., at this office.

THE HISTORY OF THE ANTI-SLAVERY CAUSE IN THE STATE AND NATION, by *Rev. Austin Willey*, is a vigorous and reliable sketch of the struggle that overthrew slavery in the United States. One great merit of the book is that it was written by one who was prominently engaged in the conflict, and who not only knows what he affirms, but who throws into it the magnetism of personal conviction and sympathy. The men who still live that can write such a history are few, and the nation is under obligation to them for leaving behind them the vivid memorials of the agitation that led to the emancipation of the slaves and to the permanent safety and unification of the nation. Mr. Willey's active life was spent in Maine, and he very properly gives prominence to the anti-slavery men and movements in that State, and we doubt if a more racy and reliable sketch of these can be found or will be needed. Maine will require no other historian of her brave struggle for the freedom of the slave. But Mr. Willey has so connected this with the whole of the anti-slavery conflict in the nation that the reader will find a continuous and well-proportioned outline of that great religious and political uprising. We commend the book warmly to our readers.

WHAT I SAW IN THE SOUTH.

BY REV. JAMES W. COOPER.

A two weeks' journey through the South has its limitations, but it has also its revelations. The determining principle that governed our choice of route was the desire to see certain historic places, made forever memorable by the scenes of twenty years ago. From Washington we went "on to Richmond," down the Peninsular to Fortress Monroe and Hampton, across the Chesapeake to Norfolk; from thence through the "Old North State" to Wilmington, through the Palmetto State to Charleston, through the Southern Empire State to Atlanta; then through the mountain gate to Chattanooga, and by the prosperous villages of East Tennessee and the picturesque and fertile valley of the Shenandoah, homeward. This opened up only a corner of the great South, but there is no corner of our whole country where so much history has been made during the past generation, or where greater social changes are now transpiring, none where the problems for the future are of more vital interest to all the nation. Putting the impressions of my hasty journey just now made, with those obtained in former years, I find several facts standing forth before my mind with considerable prominence:—

First, the South is poor. We of the North do not appreciate how poor it is; but even a hurried journey will impress the fact pretty deeply on a Northern mind. One only needs to look out the car window at the interminable swamps and sands, the neglected roads, the miserable dwellings,

the dismal villages, to see for himself. The view is distressing. Along the Atlantic Coast Line especially, the question continually arises, how do these people live? The cabins of the Negroes in the pine swamps of North Carolina are as abject and comfortless as can be imagined. Rough slabs thrown together to make a single, bare, windowless room, a crazy chimney of sticks and mud on the outside, a surrounding of swamp, no garden, no sign of domestic animals, this is the style of country homes for hundreds of miles.

In the farming lands there is some slight improvement. But the soil is poor and the farms do not pay. "There is no money in farming," says the Athens, (Ga.) Banner, "and our planters are badly off. In the days of slavery, when farmers could control their labor and only had to pay feed and clothes, not one in a hundred made a dollar clear from their plantations; their profits were in the increase of the negroes. The lands of the South are now fast passing into the hands of Northern capitalists," and the exhortation is that as hired laborers, at from \$75 to \$100 per year, are too expensive, "the owners of the land must do their own work."

The South was poor before the war. There were wealthy families, vast estates and refined people. But the country was as a whole, far inferior in resources to the North and West. The Washington Correspondent of the Augusta, (Ga.) Chronicle, has lately quoted the testimony of several brave soldiers of the Confederacy to the effect that they were led into the war by ignorance, and that they had absolutely no conception of Northern wealth and power. This is doubtless true. But how thoroughly the war itself exhausted the resources of the country it is impossible to describe. The country was devastated. The bonds and notes were valueless. The army disintegrated without being paid. There are no pensions. Business has revived slowly through lack of capital. The people were dispirited. In many a village and on many a plantation the general air of shiftlessness and discomfort still remains painful to behold. It is pleasant to note evidences of returning prosperity in certain favored localities. The cotton mills of Augusta and Columbus, the trade of Atlanta, the iron-works of Alabama, the rapid growth of Chattanooga, are full of promise for the future. But still it remains true, and the truth must remain many years yet, that the South is poor.

In the second place, I saw and felt as never before the value, the wisdom and the efficiency of the work of the American Missionary Association.

It is easy enough to think well of this good work, but to really appreciate it one needs to go and see. We have all felt how necessary it was, but I question if we all appreciate how wisely it has been planned, and how effectively it is being carried on. We know that churches have been organized, but few realize how intelligent are the Negro congregations that gather in them, how Scriptural, practical and spiritual are the sermons

preached by the pastors trained under the auspices of the Association, how thorough is the mission work carried on in connection with them. We hear much of the schools—the names of the principal ones are very familiar—but we do not always know how carefully these have been adapted to the various needs of the race for whose benefit they have been established. It is impossible to describe this in few words, and abundant illustration is denied me, but these schools are certainly unique. There is nothing conventional or perfunctory about them. They have an object, and they reach it. In industrial education they are pioneers. The normal teaching is adapted to its purpose. The college classes are alive with interest and show careful mental training. Everywhere the main thing sought is character; manly, Christian character.

The wisdom of the Association's work is shown in what they decline to undertake, as well as in what they do. It is their mission to train leaders for the Negro race. They do not use our Northern money to support orphanage and reformatory institutions. Their work is with the best material in race, not with the lowest. They give help to the industrious and the aspiring, they do not undertake to reform the vicious. Thus they lay their hands upon the whole race, by selecting from the midst of it those who are sure to have the greatest influence upon it, and *educating them* for intelligent, Christian leadership. This fact is worth noting. Its wisdom is apparent.

Thirdly, I saw that in the South our Congregationalism has a peculiar opportunity and a distinctive mission. The colored people find it a little hard at first to understand just what a Congregational church is intended to be. Its methods of worship are different from those they have been accustomed to. Its decorous services and thoughtful sermons are a puzzle to them. They call it the "book religion," because the minister has a Bible and reads out of it. The long denominational name staggers them, and they are very apt to speak of it as the "'commodation" church, or, more popularly, and, shall we not say also, more appropriately, the "combination" church.

There is a real advantage in the fact that it is a new denomination. It has no *ante-bellum* history. It was in no wise complicated with the institution of slavery. In the South, Congregationalism stands, as Christianity does in India, outside of the caste spirit and opposed to it. It has come in with the new *regime*, and, in a special manner, it represents it.

The census returns show that in 1880 there were 6,580,000 colored people in the United States, of whom 3,253,000 were males, and 3,327,000 were females. The negro population is chiefly found in the States of Alabama, Louisiana, Mississippi, North and South Carolina, and Virginia. In these States the proportions of males and females engaged

in the two principal classes of occupations—agriculture, and professional and personal services—were as under :

State.	Engaged in Agriculture,		Engaged in Personal Services, etc.	
	Males.	Females.	Males.	Females.
Alabama.....	291 000	89,000	72,000	41,000
Georgia.....	329,000	102,000	104,000	62,000
Louisiana.....	147,000	57,000	66,000	31,000
Mississippi.....	252,000	87,000	28,000	20,000
North Carolina.....	314 000	46 000	34,000	34,000
South Carolina.....	208,000	85,000	34,000	29 000
Virginia.....	238,000	15,000	87,000	58,000
Total.....	1,779,000	481,000	425,000	275,000

Here, then, we find that if the chief negro-employing States are eliminated, so far as regards the two items of agriculture and personal and professional services, the average percentage of females employed in the United States would be considerably reduced, the average percentage of female labor rising from 15 per cent. to 26 per cent. of the whole in the cases under consideration.

In the agriculture of the United States, female labor may be said to be employed almost exclusively in the seven negro-employing States just considered, for we find that while the total number of females returned as "agricultural laborers" throughout the whole country was 534,900, not less than 481,000, or 90 per cent. of the whole, are found in the States above specified.

Socialism in the United States has at last brought forth the fruits of violence. All socialists are not anarchists but some are. The tragedy in Chicago and the disturbances in Milwaukee place this beyond doubt. What has been prophesied has come to pass. Men, who have for cause learned in foreign countries to hate government, have brought their hatred here and exhibited it without cause against the best and freest government on the face of the Earth. We can understand the red flag of the Commune under the Empire in France; plot and treason in Germany; and assassination in Russia. When government is an autocracy and a despotism trampling the rights of the people under foot, and robbing them of their freedom, we can understand, though we may not justify, violence and outrage, secretly planned and desperately carried out. But what business have such methods of redress in this country even though they could be successful? The people are the government here. Anarchy in America is a crime against the people, high treason against society—a crime so heinous, it should be destroyed, root and branch, swiftly and remorselessly. So long as socialism confines itself to fair discussion, although its principles be false and pernicious it is entitled to toleration and even protection by

law, but when it incites to riot and murder it should be summarily repressed.

We refer to this subject not for the purpose of arguing against socialism, but because these exhibitions of anarchy illustrate the fact that mere secular education is not a sufficient defense of popular government. These anarchical leaders are, as a general thing, educated men, but it is significant that as a general thing they are also atheists. Their heads are clear enough when they are talking about theories in the abstract, but their hearts are so dark that they neither see nor feel the unswervable demands of righteousness in individual character. They would reap where they have not sown, and gather where they have not strewed. Godless intelligence is after all only darkness of the deepest and most dangerous kind—especially in a republic.

We have felt the dangers to which our country is exposed by reason of the great ignorance of our negro population. We are trying to educate them. If it is secular education merely we give them, we get rid of one form of danger only to find ourselves confronted by a worse. Ignorant as are the colored people they are not infidel. Their faith in God and religion is intensely realistic. Ignorant as they are they would not be guilty of such outrage upon society as has been fostered and perpetrated by the socialists of Chicago. If, however, we educate them in a manner that excludes religion we shall in all probability prepare the way for their becoming atheists, and in that event their last state would be worse than their first. Education without religion is inevitably an enemy to popular government; while religion without education may not be.

If permitted to remain in ignorance or if educated without the Gospel, the time is not far distant when the Negroes at the South will furnish a ready field for the growth of infidelity in religion and socialism in politics. Now is the time to preempt the ground for Christ and true liberty.

The Boston Evangelical Ministers' Association has been discussing "American Christianity and the Chinese." A committee appointed to put the sentiment of the Association in the form of a report has this to say:

"It appears to us time for American Christianity to speak, that the world may know that American Christianity has in reality no sympathy with such outrages, but utterly repudiates all injustice and inhumanity, by whom or to whom shown, as contrary to American principles and the teachings of Jesus Christ. . . . We feel it to be our duty to protest most earnestly against these crimes, and no less against the criminal connivance of many American citizens, and the culpable indifference of even some members of Christian churches, in regard to these grievous misdoings."

San Francisco has a city ordinance which prohibits the carrying on of a laundry in a frame building. Its enactment was evidently aimed against the Chinese, at least under it quite a number of Chinamen have been ar-

rested, convicted, and sent to prison. The question of its constitutionality has been submitted to the United States Supreme Court in the case of *Wo Lee* against the sheriff of San Francisco, and the Supreme Court has decided that the ordinance being a discrimination against the Chinese is illegal and a violation of the Fourteenth Amendment to the Constitution. We feel very sure that if all the questions affecting the status of the Chinese in the United States could be submitted to our Supreme Court, the nation would stand better in the eyes of the civilized world than it does to-day.

The New York *Evening Post* publishes the following conversation as having taken place between a representative Californian and a New York friend.

Californian—"The Chinese must go. We simply can't stand them. You people out here don't understand the matter. If you had a lot of them here, you would be as anxious to get rid of them as we are."

New Yorker—"I suppose you long ago discharged that Chinese cook you had when I visited you a few years ago?"

Californian—"Discharged our Chinese Cook! Well, I guess not. Why, we've had that Chinese cook twenty-four years, and we couldn't keep house without him."

New Yorker—"I suppose you save a good deal of money employing cheap Chinese labor in your kitchen. And it must be a great consolation, too, to have a cook who never would think of striking for higher wages and leaving you if you were not ready to pay more, the way servants so often do here in New York."

Californian—"Not strike? Why, our Chinese cook struck for higher wages not so very long ago, and we had to 'come down.' I pay that Chinese cook \$40 a month which is a good deal more than my sister in Indiana pays her two Irish servants together."

New Yorker—"And still you insist that the Chinese must go?"

Californian—"Oh, well, our Chinese cook is an exception. By the way, what a high building that is. It never would do to put up a building twelve stories high in San Francisco. Did I write you about our experience in that last earthquake?"

HOW TO SAVE THE CHINESE.

It was an ancient custom in China I am told, when persons met, instead of taking each the other's hand, for each man to grasp his own right hand with his own left hand and give himself a vigorous shake.

This custom, which the Celestials had in the days when they lived by themselves, and shut out the barbarians, must stand them in good stead, now that modern civilization(?) has forced them to open their gates and level their walls.

It is very convenient for the Englishman with his hands full of opium, for the Frenchman grasping his weapons of war, and for the American with his paving stones; it must be very convenient for the Celestial who certainly must feel vastly more cordial toward himself than he could toward men bearing such gifts as I have mentioned.

It has also been the custom for the Chinaman from time immemorial to worship

idols and pursue courses of conduct which are usually associated with idolatry. They are now asked to give up their old religion and accept the religion of those who are forcing upon them 19th century civilization. "For the life of me" I do not see why any of them should do it! It was a general principle, which our Lord uttered, when he said "by their fruits ye shall know them," and certainly a most repulsive religion must ours be to the average Chinaman if he judges it by the actions of those whom he meets who belong to Christian nations.

The Chinaman must have a very philosophical mind if he is able to go beneath the surface and learn that he is to judge of Christianity not by the lives of the great majority of men whom he meets, but by the lives of the insignificant minority, who come to him with Christian hearts and hands.

The wonder of wonders to my mind is not that there are so few conversions among the Chinese but that there are any conversions at all.

If I were a Chinese laundry-man insulted every day of my life by boys peeping through my windows, jeered at by the hoodlums on the street, overreached by those who patronized me, I would be slow to give up the religion of Confucius for that of those in whose hands such things were the rule.

If I were a Chinese miner and was forced to keep away from all mines where white men could earn a living, and scarcely allowed to go over again, the ground which the Americans had searched for gold, I would regard it very doubtful whether a religion which could allow such things was at all worth the getting.

Wickedness is ridiculous, and the absurdity of our treatment of the Chinese is made perhaps more apparent by considering how utterly ridiculous it is. I saw a cartoon, it was worthy of Nast, in which there was a son of Erin in a maudlin condition, the cause of his condition lying beside him on the ground as he leaned upon the shanty which he called home, a structure hardly equal to the strain put upon it. In the background were some Chinamen patiently at work in the field, the crops they were gathering were large, they were being abundantly rewarded for their toil. But Pat could not endure the prospect upon which his eye rested and with a great strain upon his charity, as if half apologizing for the view he had been forced to hold, he is remarking to a sympathizing friend standing near by. "It is not the like of the men themselves I object to, but I despise their habits."

Now I do not regard the Chinamen as exemplary men, judging by the standard of a Christian morality, but when compared with many to whom we allow all the benefits of a Christian Republic, it certainly is safe to say they do not suffer and it must seem to them an insult to be asked to become like them.

It is in view of these things that the church of Christ, as represented by such an organization as the A. M. A., has a most important mission. In evangelizing the world we are to bear in mind that a very large minority are Chinamen; that if Jesus is to be king he must rule over the saved of sinners, that to persuade these children of the celestial kingdom that they ought to be Christ's they must meet in its most persuasive form the principles of the Kingdom of God. In no form does it come to them so persuasively as in the life of the Christian teacher and missionary in that life of self-sacrificing love which is not unlike the life of Him who went about doing good.

It is in our schools and churches that these men are to learn that all Christians do not sell opium or carry paving stones, that there is a type of life which is so vastly superior to any thing that their own religion has ever produced that they can not forbear accepting Him who came to the world to make such lives possible.

Have you ever been in a Chinese Sunday-school or other religious service? If so, you can not have failed to notice that these men who appear so stolid upon the street, have faces wreathed with smiles, and hearts that can be touched. It is into

such an atmosphere as this that we ought to bring, and must bring, these despised and miserably abused foreigners so that when they return to their homes in the Orient they may be able to tell their countrymen that the religion of Jesus Christ which they have been asked over and over again to accept, is one that makes men self-sacrificing, not selfish; kind, not harsh; honest, not tricky; honorable, manly, just and true.

I am usually an optimist but once in a while the most hopeful of us all have dark hours in which we become pessimists. It was in such an hour as this that I had a dream. It was the year 1925. I was in the land which is now called the United States, and in a place which is now a large commercial centre. As I had known it in the years gone by, it had been filled with churches and Christian homes, but little by little all had been changed, the Sabbaths were no longer observed, games and excursions took the place of church going, theatres were held in structures built for the worship of God. Godless schools reared a city of infidels. It was to this city filled with intemperance and kindred vices, came a slant-eyed man with his almond-eyed infidel children to live, they came with no worldly intent but to bring to the Godless city the story of a crucified Saviour. They had heard in their own land which had become a Christian nation, that the people which at the first had brought the Bible to their shores, had lost all Christianity and as a debt of gratitude they had taken their lives in their hands to go to them with the old gospel story of our Lord and Saviour.

My friends, is there not a possibility that this dream may be fulfilled. There is a certainty that the thought which underlies it, is true, that unless the Christians of America arouse themselves, the time is not far distant when men will need to come from China, as they now might come from the Sandwich Islands to remind us of the decline which has taken place in Christian living.

And as we value the true Puritan spirit, as we honor lives in accord with our professed beliefs, let us by our treatment of the despised and mal-treated, by our carriage toward all men make manifest the broad, large, manly life which will win the mind to Christ, the life of a 19th Century Puritan.

J. G. MERRILL, ST. LOUIS.

THE REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

In taking up the report of the Commissioner of Indian Affairs, the first thing which attracts attention is its size. Ten years ago a book of 350 pages was hardly filled. The volume just issued contains about 900 closely printed pages. If this is indicative of the increased work of the government in this direction, all true friends of the Indians will hail it with delight.

This report of the new Commissioner, Hon. J. D. C. Atkins, marking out the policy which he believes should be followed by the Government, has been awaited with interest by all who are in any way concerned in the welfare of our Indian people.

In dealing with the question of lands in severalty for the Indian, Mr. Atkins first states the condition of things as they are: "Steeped as his progenitors were, and as more than half of the race now are, in blind ignorance, the devotees of abominable superstitions, and the victims of idleness and thriftlessness, the absorbing query which the hopelessness of his situation, if left to his own guidance, suggests to the philanthropists, and particularly to a great Christian people like ours, is to know how to relieve him from this state of dependence and barbarism, and to direct him in paths that will eventually lead him to the light and liberty of American

citizenship." To answer this question and overcome this condition, he urges that "It should be industriously and gravely impressed upon them that they must abandon their tribal relations and take lands in severalty, as the corner-stone of their complete success in agriculture, which means self-support, personal independence, and material thrift."

"Every step taken, every move made, every suggestion offered, every thing done with reference to the Indians, should be with a view of impressing upon them that this is the policy which has been permanently decided upon by the Government in reference to their management. They must abandon tribal relations; they must give up their superstitions; they must forsake their savage habits and learn the arts of civilization; they must learn to labor, and must learn to rear their families as white people do, and to know more of their obligations to the Government and to society." Follow out this course, and he claims we have given to the Indian all that is necessary to place him beyond the oppression and greed of the white man.

"Agriculture and education go hand in hand." "An Indian who has gone upon land, opened a farm, built houses and fences, gathered around him some stock, and become self-sustaining, is prepared to understand the advantages of educating his children." In proof of the soundness of his position, he refers to the Apaches on the San Carlos Reservation. "At the rate of improvement made this year by these Indians, it will be only a year or two until they (the Apaches,) the wildest tribe on the continent, will be self-sustaining and independent. With regard to Indian Citizenship he holds that, "A wider and better knowledge of the English language among them is essential to their comprehension of the duties and obligations of citizenship." And while endorsing the Dawes Bill as a whole, he yet objects to the immediate franchise of the Indian.

Upon the question of concentrating the Indians within the Indian Territory, Mr. Atkins says: "The friends of the Indians have differed among themselves as to the best mode of promoting their true welfare, one view being to concentrate them upon the Indian Territory," "there being land enough in the territory if all the Indians in the United States excepting those in Alaska were removed thereon, to give each person, man, woman and child 160 acres." The objection to this plan is "the fierce and uncompromising opposition which this proposition meets in the almost unanimous resentment of the white citizens of the four great states of Missouri, Kansas, Texas and Arkansas, which surround this Territory, and although the representatives of the other States of the Union might believe that the concentration of the savage Indian tribes of this country in the Indian Territory would be best for the Indians and greatly relieve the Treasury of the United States, as it would, nevertheless I would not advise such a step even if it should be agreeable to the Indians against the earnest protestations of the people of the four great States referred to."

Referring again to education as the "solution of the Indian problem" he endorses the commendable liberality of Congress which has steadily increased from year to year, and asks for an increase this year over last of \$100,000. While endorsing strongly the work done at Hampton, Carlisle, Lincoln, Forest Grove, &c., yet in common with most friends of the Indian he maintains that, it still remains true, that the great work of educating the Indian must be confined to the industrial schools on the reservations.

On the question of leasing Indian lands to whites, the Commissioner says: "I cannot too strongly impress upon the Department the importance of an early disposition of this much vexed question. The leasing system should either be legalized with proper restriction, or it should be abolished altogether."

In regulating trade with the Indians, Mr. Atkins says: "It is my intention to require each trader to print lists of all goods placed on sale, giving in plain figures

the price of each article, such lists to be submitted to the agent, and, if approved, forwarded by him to this office for action. If approved by this office they will be returned to the agent to require the trader to post in conspicuous places, so that all Indians may become familiar with the price of such articles as they may wish to purchase."

He endorses the plan of farm instruction, and asks that the appropriation be increased from \$25,000 to \$40,000 for this purpose. He asks for a law against selling fire arms to Indians off the reservation. He endorses the "Committee of Indian Affairs" as having been entirely successful.

And, finally, he holds that the Indian Bureau will be fortunate if it should, amid the many conflicting interests with which the rights of the Indians are confronted, be able to secure to them a full and complete justice. While, on the other hand it will fall far short of its duty should it waver in its determination to require from them a substantial compliance with its regulations and an obedience to the laws.

C. W. SHELTON.

A COLORED MAN'S VIEW OF THE RACE PROBLEM.

"We have all the provisions and advantages that we would have if we owned the world. English, French, Spanish and Hollanders did predominate here and brought ideas of government. The Anglo-Saxon, as the strongest, gave a type. We have, as a result, an American government, an American people that has grafted on the vine all the characteristics that make up the best. Superficially considered the disintegrating forces seem to be predominant and, although we seem to be the most heterogeneous people, we are really the most homogeneous and the strongest republic on the face of the earth. To-day the American Union presents a peculiar spectacle of the presence in large numbers, under one government, of the four great typical races of the world, Europe giving her white, Africa her black, Asia her yellow and America her red. The red race was given a special government, the yellow made alien, though resident, and the black was property. The policy adopted toward each was one of pure selfishness. From the red was taken their lands, from the yellow their labor and from the black their persons. The red race was gradually driven toward the setting sun until its extermination was almost complete. The yellow race the rabble demanded be driven from the country. The black man was a slave in chains, with no rights which the Constitution recognized. But the chattel has become a free man, a citizen, an inheritor and sharer in the grand civilization of the American Union. What of its future fortunes? The relation between the two races of the South for more than 200 years proceeded on the idea that one was inferior to the other. On that the institution of slavery was based. After all these years and under all these circumstances the two should not be compared, as one has been retarded.

The industries of a people come first and the intellectual next. The bread-winners antedate the philosophers in human affairs. The estimate the people form of a race is based more on their industrial than their intellectual capacity, which is especially true of the black race. When emancipation was suggested it was asked if as producers they would be successful. They had taken no part in the expenditures or in the disposition of what they produced. They could not acquire property for themselves or children, and there was, therefore, no motive for them to be thrifty. It was said that they would never be more than a drag to the rest of the country, and would never add anything to the general welfare. That has been proved false. They are now, as free men, producing mightier results than ever

before. They are no longer willing to follow the calling of simple husbandmen. They are going into everything. They no longer work spasmodically, but are looking to the accumulation of wealth. They are seeking to make their home life more pleasant, and are taking advantage of everything that will tend to that end. Their industrial development is permanent. But they entered upon their political novitiate under many disadvantages. They had had no personal experiences, and that they should make some mistakes is natural; and those mistakes which were only of a minor character are being made in every city by new voters. But the right to become voters was necessary: It was a practical preserver of their life, liberty and person. Conceding the ignorance of the new voter, there was no method by which he could learn to use his privilege more properly than to use his prerogative.

They have been good partisans, yet their party zeal has never led them into the depths of hatred. It has been a question of their personal rights, and when there was danger of those being attacked they held they could not afford to split on minor questions. We have beheld them building up an industry of agricultural and mechanical pursuits. We beheld them under exceptional disadvantages, undertake to discharge the duties of the grandest citizenship on this earth. They cannot continue to make progress if ignorance is to be their part and lot. They must be educated, disciplined intelligently and morally, that they may be prepared for the battle of life. In some of the former slave States an attempt has been made in that direction, but in most of them there is a lack of educational facilities. When I speak for aid for the education of the poor people of the South, I mean the poor whites as well as the poor blacks, for they need it quite as much and even more than the new voters, for they haven't the energy of the blacks. As a rule the blacks are scrupulous in their business engagements, and especially conscientious as between man and man, rendering their judgment on the side of justice rather than mercy. They have also come to recognize the sanctity of the marital relation. While they were slaves the law recognized no marriages between them, and one good thing that can be said of them is that they did not take advantage of this part of their freedom. In proportion there are no more of them in the asylums or the prisons than whites. They are given to sobriety and cleanliness. They regard both the social and the personal obligations that secure good order and protect society against the prevalence of vice and crime. They have no exceptional virtues and no exceptional vices, exhibiting good and bad tendencies as they would be exhibited by other races under similar circumstances, no matter what the color of the skin. What they need is intellectual development, and that which the Gospel will give when presented in its simplicity, integrity and grandeur.

EX-UNITED STATES SENATOR B. K. BRUCE.

RACE POSSIBILITIES.

"'Race possibilities' seems to be the question of the hour," said a man reading an article on the Negro and the Chinese. "Yes," replied his wife, who did not know what he was reading, "Yes, I've heard enough about races; if you had not bet on that yacht last summer perhaps I might have had a little money for benevolences. Races are sinful in my opinion."

"I was speaking, my dear," he mildly responded, "of the Negro and the Chinese races."

"So they have got up races among them have they? It will soon be as bad as Paris where they have races on Sunday!" and she sighed.

THE SOUTH.

REVIVALS.

ALBANY, GA.

I am glad to say since my last writing that some twenty of my scholars have been converted. One day I was compelled to close my school and turn it into a prayer meeting, and five persons were happily converted to Christ. I feel much encouraged in my work. I believe that you all have been praying for us.

W. C. GREENE.

MACON, GA.

Seeing the accounts of the revivals in many of the schools, published in the last number of your magazine, leads me to send in a few lines concerning the precious refreshing which has come to us. We were hoping and praying for it all last year, and much precious seed was sown in tears, by the faithful missionaries. Many untoward circumstances delayed the harvest. Our hearts grew weary with waiting. But the answer came, and came abundantly.

A deepening seriousness was manifest early in the year. It was first noticed in the Monday morning prayer meetings. These were interrupted by the Christmas vacation and the severe weather at the beginning of the new term, but when they were resumed, it was plain that the work of the Spirit had gone on. For four weeks we dwelt upon the parable of the Prodigal Son, teachers and pupils adding their part with increasing willingness and earnestness. And, when one Monday morning, I asked how many would remain to a service after school, more than half of the 240 hands came up eagerly, and the after-school meetings were well attended by Christian students and earnest seekers for four consecutive weeks. The teachers all labored faithfully. The pastor was invited and came in. We always got in a few earnest words at chapel exercises in the morning, and the afternoon meetings were conducted by Mrs. Shaw and the pastor. Many of the students attended the evening meetings of the church which were going on during the same time, and continued some two weeks longer. There were between forty and fifty hopeful conversions in the school. Some of these were the clearest I have ever seen.

In thinking the matter over it has often seemed to me that the change apparent in the lives and work of these children would, if I were inclined to be skeptical, convince me of the truth and the power of the gospel. And the longer I labor here the more plainly I see the necessity of sparing no pains to bring and keep these children safely in the fold of the Good Shepherd, otherwise we build on the sand.

W. A. HODGE.

MOBILE, ALA.

I know that you will be rejoiced to hear the good news from Emerson Institute. I am told that never before in the history of the Institution has there been such a manifestation as we have had yesterday and to-day. The number at our regular after school prayer-meeting yesterday was so large, and the interest so great, that I was led by the Spirit to ask all those who desired to give themselves to Christ, and had decided to do so, to rise, and fifty pupils instantly stood up, and about twenty more afterward rose for prayers. It was an occasion of great interest and solemnity. This afternoon we held another meeting at the same hour, and in the same room. Every seat in the room was filled, and when the opportunity was given for all who

desired to express themselves, one at a time, about thirty responded. These pupils range from eight to eighteen years of age, male and female. The Holy Spirit is with us, and we trust that He will abide with us, and that every pupil now in Emerson Institute will be converted. To-day, during the progress of the meeting many of them were in tears, and, some of these, young ladies from sixteen to eighteen years of age. There are others who are deeply concerned. We hope to continue the meetings next week, and also hope to be able to give you additional intelligence of the work of the Holy Spirit among us.

The meetings, begun about two weeks ago by brother Ragland, are still in progress, and a number have been hopefully converted. Pray for us, that the good work may go on. As far as our pupils are concerned, there is no excitement, but everything is working quietly. We have noticed for some time back, a growing interest in our regular weekly prayer-meeting, until now there seems to be an almost universal desire on the part of the pupils, to decide the important question, What shall I do to be saved?

Praise the Lord, and may he grant that this good work may not stop inside the walls of the Institute, but that it may extend and that there may be such a work done in this city, by the Holy Spirit, as Mobile has never before known.

FRANK B. WELLS.

KNOXVILLE, TENN.

I write to let you know that we are in the midst of a gracious revival. Seven have already professed faith in Christ, and others are anxiously seeking for salvation in Jesus. Two fine young men have just left my room, who came to inquire the way. I believe one of these went out blessed. For several months past the work has not been very encouraging, but it seems as if the Lord will hear our prayer now. Pray for us, we have no one to help us—but we receive constant help from above.

S. P. SMITH.

FRUIT AFTER MANY YEARS WAITING.

Yesterday, the 25th of April, was a wonderful oasis in the lonely life of Mrs. Fannie Truesdell, a Northern missionary, who came in 1870 to the Pine Hills, about eighteen miles north-east of Selma, Ala., and for sixteen years has led an utterly solitary life, save for the warm-hearted sympathy of those for whose sake she has suffered the loss of all things, while doing missionary work among the exceedingly poor colored people of that region, four miles from the nearest post office.

Sitting by my pleasant, open wood fire, after a cold ride of fifteen miles through the woods, in an open buggy, in a drenching rain; and fifteen miles further over the hills, before the rain began—let me tell you about it. You have heard of the terrible flood that visited Alabama, about the first of this month, and which transformed our pleasant Association visit to Anniston, into an enforced siege of nearly two weeks; yet the waters had been returning off the earth for three weeks, and now we felt safe in undertaking an overland trip of about eighteen miles through the wilderness to be present by pastor and delegate to recognize an infant church, and to ordain a pastor.

Traces of the flood were on every side, in drowned cotton fields just drying off sufficiently to be replanted, or plowed, as the case might be; also in the torn roads, and hill-sides strangely gullied, necessitating frequent detours among the trees to escape an overturn. As we neared the ferry, the water-mark upon the trees, and the débris among the branches high overhead looked strangely enough. But the swift current is now within its banks, and only the quicksands to hinder our reach-

ing the boat. But fifteen miles more to our destination, we are told, and we hasten on, only to find, when within six miles as we had hoped, that three bridges have gone, where there is no ford, and fifteen miles around by the high bridge is our only resource! Consulting anxiously with my delegate, and our watches, whether we can possibly get through before dark, we decided to try it. We succeeded in getting a feed for the mules, but nothing for ourselves, "nothing cooked up." Then we hurried on by blind roads, and no roads, around the plantations, till we struck the "big road" again, as we neared the bridge. With all the speed we could muster however, the darkness shut down upon us while still four miles away. Three miles of this was along the track of a cyclone, which had wrought fearful havoc, last October, and but a narrow road cleared through as yet, which was by no means improved by the recent flood. But, in the darkness, we went safely through, in blissful ignorance of the many narrow escapes from overturning, and were welcomed with a joyful shout by the large company awaiting us.

A hurried supper, after the long fast, and we walk nearly a mile through the woods to the little church, just completed by the aid of kind Northern friends, and much hard work of the negroes themselves, and deeded with the lot, in perpetuity, to the colored people.

Our council was duly organized with six members, Rev. C. B. Curtis, of Selma, moderator, and Prof. E. C. Silsby, of Talladega, scribe. The minutes of the preliminary organization were read and approved as regular and satisfactory. The confession of faith and covenant of Dr. Goodell's church of St. Louis, had been wisely adopted, with the insertion of a strong temperance pledge in the covenant. Next came the examination of the candidate, Dea. Charles Childers, over 60 years old, very black, with iron grey whiskers and hair, nearly forty years a slave, and a licensed exhorter for twenty-five years. He received deacon's orders from the M. E. bishop, and used to go from plantation to plantation preaching the gospel with much success. Mrs. Truesdell taught him to read and has been helping him what she could during the past sixteen years. He has been in demand all through that section, to work in revivals, and has proved an efficient evangelist. Of course our examination was not as to his literary attainments, but in matters of doctrine, knowledge of the word, and the requirements of a pastor. His answers were very satisfactory, and manifested a humble spirit with a rich experience. Suitable arrangements were made for the next day, and we adjourned just before midnight.

Easter morning in those pine woods was ushered in with a great jubilee of the mocking birds, and others, effectually waking me at daylight. All nature was at her loveliest. Such a grand panorama from those forest-clad hill-tops! And such a wealth of tangled vines, and shrubbery adown the glens where each concealed a spring, colder than I had dreamed it possible to find water in Alabama! Then, such a profusion of flowers, dog-wood and thornbush-blossoms, pink and white azaleas, and honeysuckle! But an early breakfast was waiting, and soon the peculiarly penetrating sound of the *sweep*, (a double shovel plow hung to a branch, and struck with a hammer, which answers for a bell on many a plantation,) was echoing its call among the hills—"Come to Sabbath School."

We found thirty-five neatly clad children singing from the ubiquitous Gospel Hymns, lined out to them by their enthusiastic leader, or repeating the lesson after him line by line. The tunes, it was difficult to recognize with their variations, but all made up in zeal, and heartiness for whatever was lacking in accuracy. All were very eager to hear the visitors talk. A few Testaments were in the hands of some of the older scholars, but no Sunday-school papers or helps of any kind. An hour's intermission was filled mainly with singing, the people gradually gathering to the beat of the aforesaid sweep hanging before the door. At 11 A. M. a goodly company

present, the ordination sermon was preached by the Moderator, from Luke II, 49. "Wist ye not that I must be about my Father's business?" followed by the ordaining prayer by Rev. A. W. Curtis, of Marion. The right hand of fellowship was given by the former, and the charge by the latter.

It transpired during the examination, that brother Childers had never received \$5.00 for all his preaching in twenty-five years! while he had done more for this church building than all the others put together. Yet we found that the Lord had prospered him, for he owned his home and a snug little plantation. Several teams had come up from Selma to the afternoon service, and at 3 P. M. the house was packed to see the public recognition of the church. Sermon by Rev. A. W. Curtis. The Moderator then read the articles of faith, and fourteen persons entered into covenant as a Congregational Church. Three more had passed an examination for membership, who were not able to be present. The right hand of fellowship was given by the older brother, the prayer of consecration by Dea. Allen of Jennifer, and the charge to the church by Prof. Silsby, prefaced by a talk on Congregationalism, which was so little known by most present.

Then came their first communion service, without even a table; (some asked beforehand, if I could take down the blackboard, and use it; but I preferred the narrow top of the pulpit). Rev. A. W. Curtis, and Pastor Childers administered, with the deacons from Selma church. "There is a fountain" was sung, and the audience dismissed, but none were ready to leave. They had got the impression that we knew how to sing, and for half an hour more we had to use our Gospel Hymns.

One more night we spent in that highland home. At sunrise this morning as we followed the narrow path down the mountain our host showed us where he killed two rattlesnakes a few days before, one of which struck him on the leg, but fortunately did not penetrate his boot. Only a week ago, Mrs. Truesdell, coming up the same path, felt something pulling her dress, and turning, saw a large moccasin had fastened his fangs in it. Instead of screaming she reached quietly for a stick and killed it. This is but the least of many drawbacks; but a woman who could brave the Ku Klux in the days gone by, is not one to stop for trifles. To-day she can see something of fruit for the long years of work. The parting was as of old friends. One aged man stood beside our buggy, raised his hand in benediction, and prayed for a rich blessing upon us—for the good we had done them, and the work we were doing for their race.

A. W. CURTIS.

JAIL AND HOSPITAL WORK.

I have been asked to tell you something of the interesting work carried on in Memphis at the jail and hospital, by a few Christian young ladies. At each place, after a short service of song, Scripture and prayer, books or papers are personally distributed, thus giving opportunity for individual help and acquaintance.

One day I carried with me to the jail, a number of worn Bibles and Testaments for distribution. One was gratefully accepted by a young man, who in that place had signified a wish to become a Christian. Another man took his, remarking thoughtfully—"I used to read one of those when I was a boy. Thank you ma'am." One old man seized in both hands the one offered him, exclaiming "Bless the Lord! How I've wanted one of these books!" I became quite interested in a young lad whose pleasant countenance spoke of sadness but no viciousness. I learned that a year ago, fired with a boy's ideal of making his way in life, he had wandered away from a good home, and Christian parents in Cincinnati. In this city of strangers he had fallen into bad company, and now was awaiting his trial. The next Sabbath, I learned that the sentence had been given, and he was soon to be taken to State prison

for one year's confinement. He very gratefully accepted a pocket Testament to take with him, and with tears in his eyes assured me, "I'll be a different kind of a fellow, if I live to get out of that." And the last thing I saw as we left the great stone court, was his wistful face, nodding a long good-by. It will seem a long year to those praying parents in their distant home.

At the hospital our visits are even more eagerly looked for ; and it is cheering to see the sick faces brighten, as we enter the wards.

One day I found No. 10, in the colored ward, in the greatest suffering, with apparently death before him. In the conversation, I asked if he was a Christian man. "No ma'am. I ain't a member of any church." But he hastened to add—"I'm just as pious as if I was: no one knows but what I am." "Ah, my man, but the Lord Jesus knows. How is it in His sight?" I have seen him repeatedly since, and now No. 10 is almost well enough to leave the hospital. He says the Lord Jesus knows it is all right with him now.

Seldom have I seen a brighter Christian face than No. 8, in the same ward. His confinement has been a blessing to him also, and he is going out to serve the Lord instead of self, when his recovery is complete.

Yesterday, as we distributed papers at the close of our service in a white ward, I came to the side of a poor man weeping. I purposed to slip a paper within his reach and pass on without disturbing him, but he checked me, asking "Don't you belong to some Christian church?" So evidently was he wishing conversation that I stopped sometime beside him, and the tears ran freely down his face as he talked. He had been brought up in a Christian home, and bitterly he mourned the waywardness that had brought him to gray hairs and infirmity without a Heavenly Father.

Next to him lay a man slowly sinking lower and lower towards the grave. Suffering too much to talk, and too weak to lift his head, I learned that he must die, and yet he felt that no home was awaiting him, over the river. Only a few words could be spoken, then I slipped a little bunch of wild violets into his trembling hands, and stole away. On another Sabbath his place may be vacant ; who can tell? But I pray the Lord he may be given strength and opportunity to make eternal peace, before he shall come to that Great River.

No one may be able to see the reaping from this sowing, but since the Lord has bidden us to sow beside all waters, who can doubt that there will be a harvest?

B. C. BATEHAM.

THE CHINESE.

SHADOWS.

BY REV. W. C. POND.

We walk in the shadow now-a-days. One teacher writes : "The excitement against the Chinese has materially affected the attendance on our school. Some pupils have lost their places permanently. Others are dismissed till the storm blows over, and I hope to see them back again." Another writes, "Since I entered the mission work in California, six years ago last September, there has never been so dark an outlook as at present. In years past when other places have been greatly agitated against the Chinese, this one has been comparatively quiet. The Chinese here have consequently felt secure. But now the persecutors are everywhere. Many have discharged their Chinese servants. A "black list" is threatened of such as do not discharge them. Our school has been small, not because the Chinese have, as yet, left town but because many of them are affrighted. A little boy has been

set upon by a gang of hoodlums on two evenings, as he came to school, and beaten severely." These extracts indicate some of the shadows. Others are such as must be expected in such a work, but they seem to be darker just now than usual. Mistakes of teachers, one's own mistakes also, it may be, perils from false brethren, dissensions springing up where, in a little company of believers,—eight or ten only at the most—there should be closest union and warmest mutual love, if any successful onset is to be expected on the buttressed and often angry heathenism round about them. I say, such difficulties ought not to surprise us. Paul encountered them all in the churches that he gathered among the heathen. Jesus, our Lord, encountered them even in that inner circle of the twelve. We ought to have counted such costs before we entered upon the work at all. Perhaps we did so:—but, some how, none the less for all that, we feel as dark shadows upon us, the perplexities and questionings, the grief and pain they involve. I have not the space even if it were wise, and it would not be wise or right, even if I had the space, to go into details. The safest place to which to carry these, is the closet, and the heart of Jesus. While we stay on close confidential terms with Him we shall find him a very present help in every time of need.

But shadows presuppose sunshine. No light, no shade. As one of the teachers already quoted says: "With these clouds light appears. Three of my present pupils, and one who has just left us, are expecting to join the Association of Christian Chinese very soon, having already avowed themselves to be believers in Jesus. So my heart is encouraged, my spirit grateful, and I ask for still greater blessings." And the other says,—though without giving such details, "Some how I seem to see a silver lining to the dark cloud that for so many weeks has been hanging over us." Yet another says, "Though the times have been so unfavorable, I think our school has never been in a better condition. Our teachers are all greatly interested in the work and are personally concerned for each scholar. Five of the pupils have decided to take their stand on the Lord's side." And yet another writes, "I feel that God has heard our prayers:—the prayers of our Chinese brethren quite as much as yours or mine. God is no respecter of persons, and, as a dear Father, he has blessed us far more than we deserve." The position taken by some pastors in the present agitation has been a great source of difficulty:—a sore offense (in the New Testament sense of that word) to some of the weaker brethren. "We consider the ministers next to God:" her pupils said to the teacher last quoted: "If they turn from us in our trouble, how are we to know that God may not do the same?" But notwithstanding all antagonisms, this teacher is able to report a growing school, and a deepening interest, and promise of immediate returns.

Another teacher gives the following account which I am sure will be welcome to our readers:—"One of my pupils had greatly interested me: reserved, silent, almost inapproachable with any word of gospel truth, he was always faithful, punctual and studious:—not once in seven months having failed to be in his place in school. About five months ago, at the time of the Chinese procession in honor of one of their Gods—this boy was one of the member, dressed in silk uniform, and carrying a standard—I saw the procession the two days of their march through the different streets of Chinatown, and as I recognized this member of my class my heart ached, and a silent prayer went up to our Heavenly Father, that he might be brought "from darkness into light." His face was above the average in his Company, and it looked decidedly out of place there.

At the close of each day's long, weary march, he came to school, at his usual early hour, silent, and studious still. I resolved to say nothing to him in reference to his connection with the procession, but to try quietly and earnestly to lead him to the light. It was some time before an opportunity offered, but when it did, I

said a few words. Little by little the way opened, till I could see he was different. Finally he asked one of the boys who talked English better than he, to tell me, he loved God, that he prayed to Him, and worshiped idols no more. Now he has come out, of his own accord, to acknowledge his love to Christ before others. Last week he joined the Association of Christian Chinese, and I hope and pray he may stand firm and steadfast in the light."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

As our Christian ladies at the North read the subjoined report of Mrs. Andrews, they cannot help being struck with the fact that the record is similar to that which would describe women's missionary gatherings with which they are familiar. Yet it is only a little over twenty-one years since these, their colored sisters, came out of the house of bondage. The light of the gospel, illuminating their minds and inspiring their hearts, brings them to see the same great objects, and to work for their achievement, that leads Christ's army in its conquests everywhere. Little by little the heaven spreads, the work though slow is sure and blessed in its results.

REPORT OF THE ANNUAL MEETING OF THE WOMAN'S MISSIONARY UNION OF ALABAMA.

The meeting of the Woman's Missionary Association of Alabama, held at Anniston, March 29, in connection with the State Conference, was one of unusual interest. The weather was very unfavorable, all that sat in that pleasant little chapel had come through fast falling rain which was only one of a dreadful series of storms that have helped to flood all this Southern country.

The devotional exercises, at the opening of the meeting were full of fervor and a feeling of deep dependence upon God for a gracious blessing upon our work. It cheered and strengthened us to listen to a letter of greeting written by Miss Emerson, Secretary of the Woman's Bureau of the A. M. A., when we felt her earnest spirit of work and co-operation. After the usual addresses and reports by the officers of the Association, reports from local societies were given. These were full of earnest zeal and self-sacrifice. At some points, new societies had been started after many hindrances had been overcome. The recital of difficult steps taken in this direction at Tecumseh, by Mrs. Harris and Mrs. Hardnot, showed the result of "try, try again." Mrs. H., said, "we carried the burden to the Lord many times before we felt that we could lift it" and, as is always the case when we trust Him, the necessary infusion of his strength "rolled the stone away," and they were soon rejoicing in an organized work. Now there came to our minds, the sisters with *ten talents*, instead of one, who sit with idly folded hands! The glow on the faces of these sisters as they sat down, spoke of the joy that the Master gives to all the great sisterhood working for him, when he can say "She hath done what she could." This magnetism, brought many others to their feet, to tell of the efforts they had been making to relieve want and ignorance. One sister thrilled our hearts by telling us how she had gone from house to house, trying to inspire the indolent and arouse the careless and help the needy, thus taking hold of the work of the Lord in this

great missionary service. After these various and interesting reports, there were some papers read. One, by Mrs. Emma Wilson of Anniston, upon "The influence of Catholicism over the Colored Race," deserves a fuller report than I have space to give. The glare, or outside of Catholic worship, and the entire absence of *color-line*, are the two fascinating features of this worship to colored people, yet other phases of it are gracious defences against its ever prevailing with them to any great extent.

This subject disposed of, the prominent feature of our meeting to its close was the subject of temperance. Individual persons were very much interested in pre-empting the ground as fast as possible for the temperance reform. It was acknowledged that much was being done, in connection with our Church and Sunday-school work, but that the work was far from being in proportion to the gigantic strides of the evil of intemperance. A paper was then read, on, "The Temperance Reform, and Woman's Part in it." The author, Mrs. S. M. Perkins, of Cleveland, Ohio, is one of the National organizers of the W. C. T. U. She gave us a history of the reform, from the beginning of the crusade work, when the first attempt at breaking the evil power of the saloon was led by a devout Quakeress, two of whose sons lay in drunkards' graves. She showed how ardently and successfully the work had been carried on. The paper closed with an appeal to all women who love God supremely, and their neighbors as themselves, to take an active hold of this work, "working hopefully, knowing that what ought to be, will be in God's own good time." It was voted that this paper be incorporated entire in our minutes.

These various exercises were interspersed with prayer and songs of praise, when our hearts were lifted to the fountain of all help, whose work we are doing for His sake, and we trust by His direction. Separating to meet at Shelby Iron Works another year, we came home with freshened missionary zeal, for could we not see that every effort for His sake was helping to "make glad the solitary place, and the desert to rejoice and blossom as the rose."

MRS. H. W. ANDREWS, COR. SEC., OF W. M. A., for Alabama.

FOR THE CHILDREN.

DO INDIANS EVER LAUGH?

Some Indian school boys found their teacher had a very great aversion to frogs. To them, it was a continual source of amusement to see her run away from them. One day a boy caught one, and shut it up in the table drawer. The teacher entered the room. All were in order, but when she opened the drawer the frog, glad to gain its liberty, leaped out upon the table and the teacher made a great ado. One of the boys in a gentlemanly way, took up the frog, carried it to the door, and threw it out. No sign of enjoyment could be discerned in their faces. They remained through school hours retaining their solemn dignity. Afterwards as they told of it, they laughed until the tears came, laughed over and over again, as they remembered the dismay of the teacher. Why did they not laugh at first? They had not yet come into the ways of white men enough to realize that we would excuse rudeness in our pupils, even under these circumstances, and they consider it rude to laugh aloud, or to laugh at all at the expense of another in the other's presence.

An old woman who owned a poor old pony which was almost dead from starvation, and hard work, had brought the pony in, and tied him to the fence. He was literally "skin and bones." While I was in the house I heard the woman making a great outcry, and I ran to the door just in time to see an immense flock of crows fly away. I said, "What is the matter?" She replied that the crows had come to

pick her poor old pony's bones while he still lived. She saw the funny side of it as well as I, and laughed very heartily. When one of the young lady missionaries asked an Indian woman for her "Wakan sica tanka" instead of her "Waksica tanka," no one laughed till the teacher was gone. When I inquired why the dish pan was not given, the reply was, she did not ask for the dish pan she asked for "The great evil spirit," (the Devil) and I assure you no Indian woman hears that story without laughing heartily. Another teacher meaning to ask for a tub, asked for a young man, and though to her face they did not laugh, I have seen a whole sewing school convulsed with laughter over the mistake several times since. When one of the ministers from the East attending one of our meetings went up to a group of Indians who could not speak or understand a word of English, and tried to enter into conversation, of course there was no response. He said to me as I came up, "Why do they look so solemn?" I simply interpreted what he said to the Indians, and all laughed, and said "We did not know what he said, why should we laugh?" It does not seem to occur to those asking the question, why they do not laugh, that they have but little to laugh at in the presence of white men. They cannot understand us or our ways. Indian children are in the house quiet and orderly, they sit and listen to hear older people talk, and if anything is said that is very amusing, so much so that they feel that they cannot control themselves, they put their hands on their mouths, and run outside to laugh. Men will laugh gently and quietly and now and then you may hear an old woman laugh long and loud; if so some relative will say aside, "Hear how loud she laughs, like a white man, she is unwomanly." They are a very social people, and around the camp fire one may hear many legends and fables, hear many old war songs and nursery rhymes.

They are human. They are men and women. As a race they are neither treacherous nor lazy, but of course among them there are some who are both, just as there are among us.

Our school books need revising. A history that makes the statement that Indians are not sensitive to pain is not a history fit for use by Indian girls and boys who must deal with this question themselves bye-and-bye. There are few United States Histories fit to put into the Indian youth's hands. He reads of himself and knows it is false, and he reasons well when he says, "I know *that* is false, and I do not know that any of the book is true." The Indians laugh and cry, they eat and sleep, they walk and run, they talk and think, have hands and feet. There are children among them. They are not born grown up with tomahawk in hand, ready to go on the war path. Let us save the youth, and so help the old men and women.

M. C. COLLINS.

RECEIPTS FOR APRIL, 1886.

MAINE, \$204 31.

Augusta. — for Student Aid, Talladega C.	\$5 00	Falmouth. First Cong. Ch.	\$21 75
Bangor. Cong. Ch. Sab. Sch., for Oahe Indian M.	20 00	Garland. Cong. Ch. and Soc.	6 00
Bangor. Mite Box, for Student Aid, Wilmington, N. C.	2 00	Garland. Rev. P. B. Thayer, for Pleasant Hill, Tenn.	5 00
Brewer. First Cong. Ch. and Soc.	13 50	Gorham. 1½ Bbl. of C., for Selma, Ala.; 8 75 for Freight.	8 75
Center Lebanon. "A Friend"	10 00	Hampden. Cong. Ch.	11 00
Danville Junction. "A Friend of Missions"	1 10	Harpwell Center. Cong. Ch. and Soc.	11 00
East Orrington. 5 Classes in Cong. Sab. Sch., for Pleasant Hill, Tenn.	7 00	Kennebec. Cong. Sab. Sch., 5; Ladies' Miss'y Soc., 3; "A Friend," 2; Dea. Littlefield, 1, for Pleasant Hill, Tenn.	11 00
Edgecomb. Cong. Sab. Sch., for Pleasant Hill, Tenn.	6 00	Portland. Williston Ch. Sab. Sch.	33 06
		Searsport. Cong. Ch.	21 40
		Skowhegan. For Freight.	1 00
		South Berwick. Miss Lewis' S. S. Class, for Student Aid, Wilmington, N. C.	75

Wells. Rev. A. Morton.....	\$10 00	Amherst. First Cong. Ch., 25; Rev. H. L. Hubbell, D. D., 5.....	\$30 00
Yarmouth. Miss Buckman's S. S. Class, 1; Miss Richard's S. S. Class, 1, for Student Aid Wilmington, N. C.....	2 00	Amherst. Sab. Sch. of First Cong. Ch., 8 65; Morris Kingman, 1; "A Friend," 35c. Miss Mary H. Scott, 2 Bbls. of C., for Student Aid, Tugaloo U.....	10 00
"A Friend," for Freight.....	2 00	Andover. Theo. Sem. Ch., 55; Rev. FREDERICK W. GREENE, 35 to const. himself L. M.....	90 00
NEW HAMPSHIRE, \$540 33.		Ashburnham. Hosea Greene.....	5 00
Alstead. Rev. Geo. B. Cuttle.....	10 00	Boston. Central Ch., 1,145 20; Old South Ch. and Soc., 499 39; Park St. Ch. and Soc., 476 70; J. N. Denison, 100; W. S. Houghton, 100; W. O. Grover, 100; "A Friend," 10; Hon. E. A. Stevens, 5; Geo. T. Coverly, 5; Rev. George F. Stanton, 30 to const. ERNEST G. BUTTRICK, L. M.; By Rev. C. L. Woodworth, for Macon, Ga., Box of Books and 3 50 for Freight; Cong. Pub. Soc., Box of Books, for Talladega C.—Dorchester. Second Cong. Ch. and Soc., 177 74; Young Ladies' M. C. of Second Cong. Ch., for Student Aid, Wilmington, N. C., 8.—Jamaica Plain. Miss Isabel Blake, Bbl. of C., for Talladega C.—Roxbury. Young People's Soc. of Christian Endeavor, Box Books, etc., for Macon, Ga.—West Roxbury. South Evan. Ch. and Soc., 38 59.....	2,699 12
Atkinson. Cong. Ch. and Soc., bal. to const. Mrs. M. V. HAZEN L. M.....	19 84	Billerica. Ortho. Cong. Ch. and Sab. Sch.....	27 00
Berlin. Cong. Ch. and Soc.....	5 00	Boylston. Cong. Ch. and Soc.....	4 35
Colebrook. E. C. Wilder.....	2 00	Bradford. First Ch.....	20 00
Concord. First Ch., 100 to const. HENRY W. BRICKETT, Mrs. C. R. SCHOOLCRAFT and ELLEN A. FOLGER, L. M's.; West Cong. Ch., 15.....	115 00	Brockton. Mrs. B. Sanford, for Freight.....	2 00
Dunbarton. Cong. Sab. Sch., for Student Aid, Wilmington, N. C.....	10 00	Cambridge. First Ch. and Shepard Soc.....	212 50
East Derry. First Ch. and Soc. to const. Rev. HENRY M. PENNIMAN L. M.....	39 17	Campello. Mrs. Allen Leech.....	50
Hinsdale. Cong. Ch. and Soc.....	8 05	Chelsea. "Young Lady," for Oahe Indian M., Girl's Sch.....	1 00
Hudson. Cong. Ch. and Soc.....	5 00	Chicopee. "Earnest Workers" Third Cong. Ch., for Student Aid, Fisk, U.....	25 00
Keene. Mrs. N. R. Cooke and Sab. Sch. Class, for Woman's Work.....	20 00	Concord. Trin. Cong. Ch. and Soc. to const. THOMAS TODD, L. M.....	33 00
Lebanon. C. M. Backus, for Talladega C. Marlboro. Estate Dea. C. B. Locke, Box books, etc., for Macon, Ga.....	75 00	Conway. Cong. Ch.....	19 60
Mt. Vernon. Dea. Wm. Conant.....	1 00	Dedham. Sab. Sch. of First Cong. Ch., for Student Aid, Straight U.....	25 00
Nashua. First Cong. Ch. and Soc.....	25 00	Everett. Cong. Ch. and Soc.....	4 73
New Boston. "A Friend".....	30 00	Falmouth. First Ch.....	15 50
Newport. Young People of Cong. Ch., for New Mexico Indian M.....	30 00	Fitchburg. Mrs. E. M. Dickinson, 8; "A Friend," 5; Geo. Cook, 5.....	18 00
North Hampton. Cong. Ch. and Soc., 25; "G., 10.....	35 00	Florence. Florence Cong Ch.....	27 25
Northwood Center. Cong. Ch. and Soc.....	12 00	Foxboro. Mission Circle, for Woman's Work.....	5 00
Pembroke. Isaac Walker's Bible Class, for Student Aid, Wilmington, N. C.....	1 00	Franklin. Cong. Ch. and Soc.....	20 53
Penacook. Mrs. M. C. Atkinson.....	10 00	Grafton. Cong. Sab. Sch., for Student Aid, Fisk, U.....	25 00
West Lebanon. Cong. Ch., 28; Mission Band, 5.....	33 00	Greenfield. Second Cong. Ch.....	48 76
Winchester. Cong. Sab. Sch.....	15 73	Harwich Port. Leonard Robbins.....	10 00
By Geo. Swain. Cong. Churches.—Amherst, 22 04.—Brookline, 7.—Mason, 6 50.—New Ipswich, 3.....	38 54	Hatchville. Mrs. Vina N. Hatch.....	1 00
VERMONT, \$385 48.		Haverhill. A. P. Nichols, for Student Aid, Fisk U.....	100 00
Bennington. Second Cong. Ch. Sab. Sch. Clarendon. Cong. Ch. and Soc.....	15 00	Haverhill. Centre Cong. Ch. and Soc., to const. HAZEN M. CHASE and DANIEL B. CUFF, L. M's.....	72 75
Danville. Cong. Sab. Sch.....	18 27	Haverhill. Miss H. L. Page, for Talladega Ala.....	5 00
East Poultney. Union Miss'y Concert Coll. Fairlee. "A Friend".....	10 00	Hinsdale. Cong. Ch. and Soc.....	57 73
Jericho Center. Julia Graves.....	5 00	Holliston. Bible Christians of Dist. No. 4.....	25 00
Lyndon. First Cong. Ch.....	5 00	Hopkinton. Cong. Sab. Sch., for Mobile, Ala.....	4 00
Newbury. 2 Bbls. of C., for Storrs Sch., Atlanta, Ga.....	20 00	Hubbardston. Ladies of Cong. Ch., for Woman's Work.....	25 00
Norwich. Cong. Ch. and Soc.....	20 00	Hubbardston. Cong. Ch. and Soc.....	13 00
Post Mill Village. Geo. B. Holbrook.....	1 00	Hyde Park. Mrs. Greene, for Oahe Indian M., Girl's Sch.....	2 00
Quechee. Cong. Ch.....	22 06	Lawrence. Trinity Cong. Ch.....	53 93
South Northfield. Mrs. Mary D. Smith.....	50	Lee. Cong. Sab. Sch.....	75 00
Springfield. A. Woolson, 200; Rev. Chas. S. Mills, 20.....	220 00	Leicester. First Cong. Ch.....	73 29
Thetford. Ladies, for McIntosh, Ga.....	4 00	Leverett. Mrs. R. A. Field.....	50
Underhill. Ladies, by T. B. Barney, for McIntosh, Ga.....	6 20	Lowell. Pawtucket Ch. Sab. Sch., for Student Aid, Straight U.....	7 36
Vergennes. Miss A. E. Huntington, for Freight.....	4 00	Lynn. "A Friend in Central Ch., 10; E. B. Sayer, 2.....	12 00
Weston. Cong. Sab. Sch., for M. A. Fund. Williamstown. "A few Ladies, for McIntosh, Ga.....	10	Malden. First Cong. Ch. and Soc.....	63 10
By H. H. Thompson.—West Brattleboro. Cong. Ch., 11 94.—Windham. Cong. Sab. Sch., 11 68.....	3 00	Maplewood. Mrs. Johnson's S. S. Class, for Student Aid, Wilmington, N. C.....	1 00
Ladies of Vermont. Clothing and freight, for McIntosh, Ga.—Bellows Falls. 1 Bbl.—Brownington. 3.—Burlington. Bbl. and Box.—Ludlow. 1 Box; 1.—McIndoes Falls. 1 Bbl.; 3.....	23 60		
	7 00		
MASSACHUSETTS, \$7,886 55.			
Amesbury. Mrs. A. L. Bayley, for Woman's Work.....	20 00		
Amesbury. Cong. Ch. and Soc.....	14 25		

Marblehead. Hon. J. J. H. Gregory, for Pleasant Hill, Tenn.	\$25 00	55; Salem St. Ch., 32	\$303 23
Matfield. Mrs. W. S. E. Shaw, 3 and Box of U. and Sewing Sch. material, for Macon, Ga.	3 00	Worcester. Y. L. M. Circle, for Student Aid, Fisk U.	35 00
Medway. E. F. Richardson, Box of Books, etc., 2, for Freight, for Macon, Ga.	2 00	Worcester. Mrs. Geo. Orr, 2; Ladies of Plym. Ch., Bbl. of C., for Talladega, Ala.	2 00
Melrose Highlands. Cong. Ch. and Soc.	17 00	By Charles Marsh, Treas. Hampden Benev. Ass'n.—Chicopee. Third, 12 79.—East Longmeadow. Cong. Ch., 31 50; E. H. Coomes, 5; O. H. Coomes, 5.—Palmer. Second, 41.—Springfield. South, 50 50.—Westfield. First, 36 50.	182 29
Middlefield. "A Friend"	5 00		\$7,686 55
Millbury. First Cong. Ch., for Student Aid, Fisk U.	25 00	LEGACIES.	
Monson. E. P. Morris	100 00	Belchertown. Estate of Dea. Ephraim Montague, by W. L. Montague, Ex.	100 00
Montague. First Cong. Ch.	18 50	Southbridge. Estate of Manning Leonard, by F. W. Eaton, Treas. Cong. Ch.	100 00
Newbury. First Ch. and Soc.	18 78		\$7,886 55
New Salem. A. R. Palmer	15 00	CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.	
Newton. Eliot Ch.	105 00	MAINE.—Woolwich. Cong. Ch., 2 Bbls., for Conn. Industrial Sch., Ga. and for Memphis, Tenn.	
Newton. J. H. Nichols, 50; J. K. Richardson, 10, for Student Aid, Fisk U.	60 00	MASSACHUSETTS.—Boston. Ladies Benev. Soc. of Park St., Ch., 1 Bbl.—Brockton. Mrs. B. Sanford, 1 Bbl., for Tougaloo, Miss.—Haverhill. Mary Nichols, 1 Bbl., for Tougaloo, Miss.—Medway. Ladies Benev. Soc., 1 Bbl., for Wilmington, N. C.—Newton. Freedmen's Aid Sew. Cir., 2 Bbls., for Macon, Ga.—North Andover. Ladies Benev. Soc., 1 Bbl., Val., 53 44, for Washington, N. C.—West Roxbury. Mrs. M. F. Allen, 1 Bbl. West Somerville. Young Peoples Miss'y Band of Day St., Ch., 2 Bbls., Val., 85, for Marietta, Ga.—Woburn. Ladies Charitable Reading Soc., 1 Bbl., for Tougaloo, Miss.—Yarmouth port. Ladies Sew. Cir. of Cong. Ch., 1 Bbl., for Augusta, Ga.—1 Bbl., for Talladega, Ala.	
Newton. J. H. Nichols, for Student Aid, Talladega, C.	50 00		
Newton. Master Geo. Crane, for Marie Adol Fund.	30	RHODE ISLAND, \$43 00.	
Newton Center. First Cong. Ch. and Soc.	73 57	Tivertown. Amicable Cong. Ch.	6 00
Newton Highlands. Ladies' Sewing Circle, for Woman's Work.	20 00	Providence. Social Circle of Pilgrim Cong. Ch., 20; Free Evan. Cong. Ch., 17.	37 00
Newtonville. Mrs. J. W. Hayes.	25 00		
North Abington. Rev. J. H. Jones.	5 00	CONNECTICUT, \$6,843.72.	
North Adams. First Cong. Ch.	27 73	Berlin. Ladies' Sewing Soc., for Conn. Industrial Sch., Ga.	35 00
Northampton. First Cong. Ch., 215 24; Edwards Ch. Benev. Soc., 87.	302 24	Berlin. "H."	5 00
North Brookfield. First Cong. Ch. and Soc. to const. WILLIAM H. WHITING, L. M., 100; Union Cong. Ch., 20.	120 00	Bozrah. Miss Hannah Maples, 5; Dea. Abell, 3.	8 00
Oxford. Cong. Ch. and Soc.	36 04	Bozrah. Mrs. C. H. Lathrop, for Conn. Industrial Sch., Ga.	1 40
Peru. Cong. Ch. Sab. Sch.	10 50	Bridgewater. Cong. Ch. and Soc.	35 60
Quincy. Trin. Cong. Ch.	4 00	Broad Brook. Cong. Ch.	11 20
Rehoboth. Cong. Ch.	9 42	Chester. Cong. Ch., (15 of which for Indian M.)	47 00
Rockland. Miss M. N. Shaw.	5 00	Collinsville. Cong. Ch. and Soc.	13 00
Royalston. Cong. Sab. Sch., for Student Aid, Atlanta U.	10 00	Darien. Cong. Ch.	30 00
Salem. Young Ladies' Miss'y Circle of Tabernacle Ch., for Student Aid, Santee Indian M.	50 00	East Hampton. First Cong. Ch. and Soc.	50 00
Salem. Young Ladies' Miss'y Soc. of South Ch., for Woman's Work.	40 00	East Hartford. First Ch., 20; Abraham Williams, 10.	30 00
Salem. "Friend," for Oahe Indian M. Girl's School.	5 00	East Hartland. Cong. Ch. and Soc.	14 35
Somerville. Franklin St. Ch. and Soc.	120 07	East Haven. Cong. Ch.	16 00
Somerville. Franklin St. Cong. Sab. Sch., for Woman's Work.	20 00	Essex. First Cong. Ch., to const. Rev. J. Howe Vorce, L. M.	30 00
South Amherst. Cong. Ch.	9 00	Fair Haven. Second Cong. Sab. Sch., for Student Aid, Fisk U.	35 00
Southbridge. Cong. Ch. and Soc.	58 74	Farmington. Cong. Ch.	217 34
South Hadley Falls. Cong. Ch. and Soc.	30 00	Granby. First Cong. Ch.	8 00
Springfield. "H. M." 1,000; South Cong. Ch., 50.	1,050 00	Greenwich. William Brush (proceeds sale of bonds).	3,146 25
Stoneham. Silas Dean.	2 00	Griswold. Ladies of Cong. Ch., for Conn. Industrial Sch., Ga.	10 00
Taunton. Westville Ch.	22 81	Guilford. Sab. Sch. Class by Fanny L. Seward, for Conn. Industrial Sch., Ga.	5 00
Wakefield. Cong. Ch. Sab. Sch., for Student Aid, Talladega C.	22 28	Hartford. "A Friend"	400 00
Waltham. Trin. Cong. Ch. and Soc.	29 11	Hartford. Fourth Cong. Sab. Sch., for Conn. Industrial Sch., Ga.	50 00
Ware. First Ch.	30 00	Hartford. Mrs. W. J. Wood, for Student Aid, Talladega C.	5 00
Watertown. Phillips Ch. and Soc.	180 70	Hebron. Ladies of Cong. Ch., for Conn. Industrial Sch., Ga.	12 00
Watertown. Phillips Mission Band of Phillips Ch., for Student Aid, Straight U.	50 00	Higginnum. Cong. Sab. Sch., for Student Aid, Fisk U.	35 00
West Acton. Rev. J. W. Brown.	5 00		
Westboro. Ev. Cong. Ch. and Soc.	117 33		
West Boylston. First Cong. Ch. and Soc.	14 57		
Westfield. Mrs. C. W. Fowler, for Macon, Ga.	1 50		
Westhampton. Cong. Ch.	22 67		
West Medway. "A Friend," for Student Aid, Talladega C.	5 00		
West Newbury. Cong. Sab. Sch.	14 00		
West Newton. S. E. Howard, 70; Cong. Sab. Sch., 35; for Student Aid, Talladega C.	105 00		
Westport. Pacific Union Sab. Sch.	1 65		
West Somerville. Woman's Miss. Soc.	5 01		
Williamstown. First Cong. Ch.	24 75		
Winchester. "A Friend"	20 00		
Worcester. Union Ch. and Soc., 216 22 to const. SIMEON S. HOWE, ALBERT E. PURDY, HENRY N. TUBBS and CHARLES STEVENSON, L. M.'s; Piedmont Cong. Ch.			

Higgenum. Ladies of Cong. Ch., for Conn. <i>Industrial Sch., Ga.</i>	\$15 00	Burrs Mills. First Cong. Sab. Sch.	\$12 90
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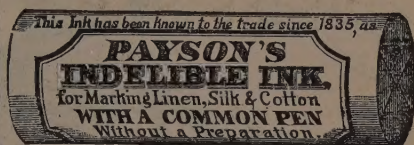
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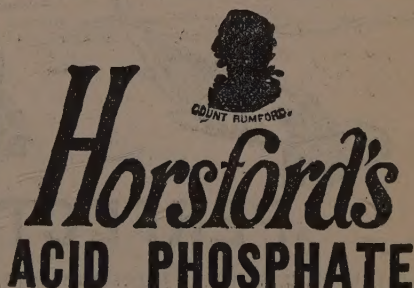
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